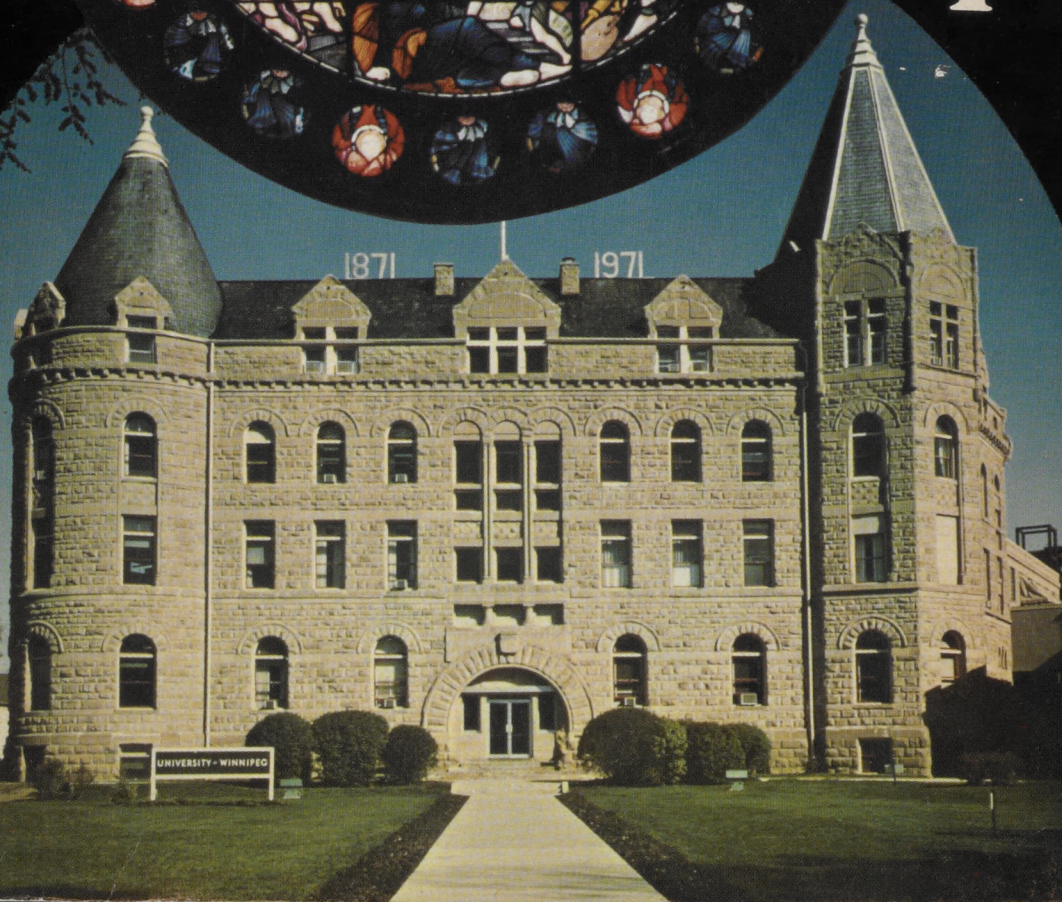


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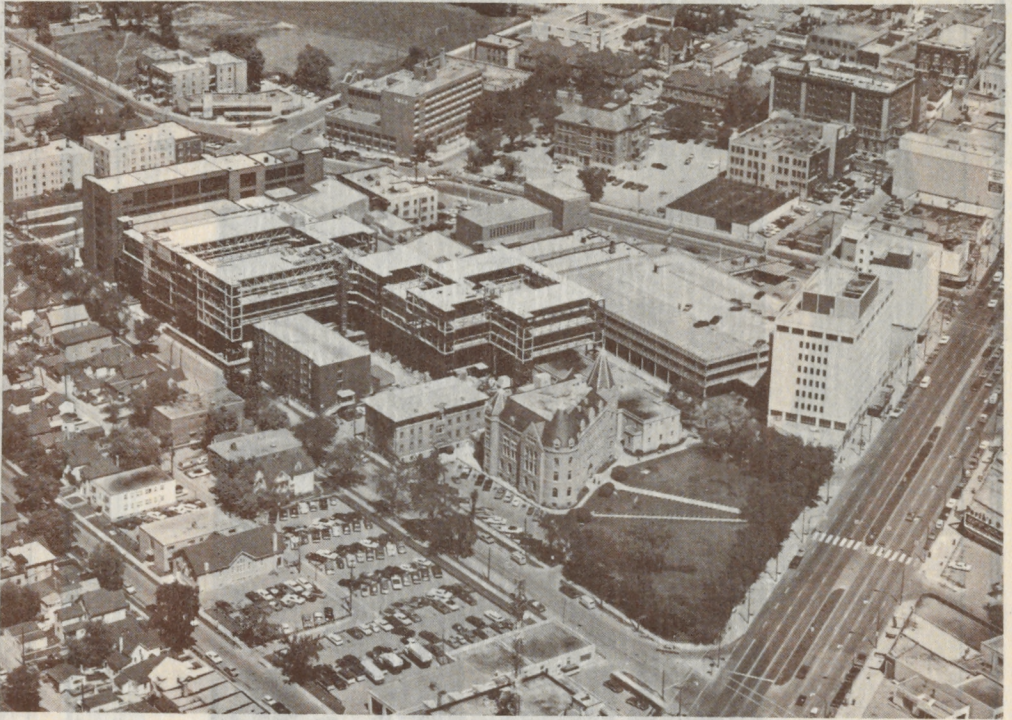




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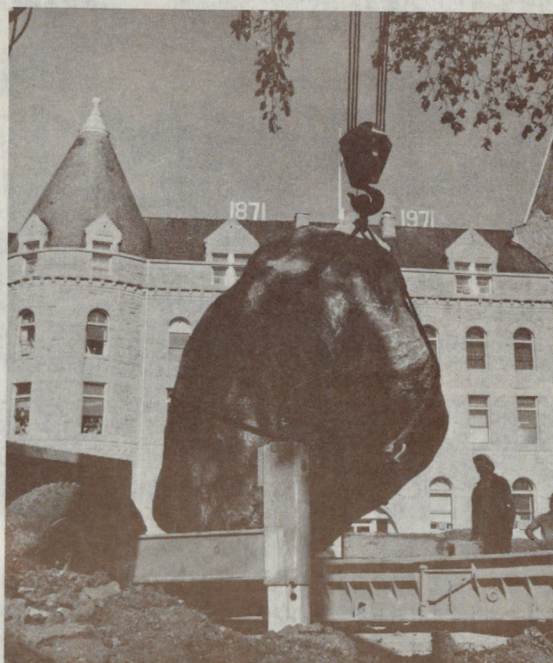
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Produced with the support and co-operation of the University
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- 1st printing October 1971
- 2nd printing November 1971



The Uniter

100 th Anniversary Issue



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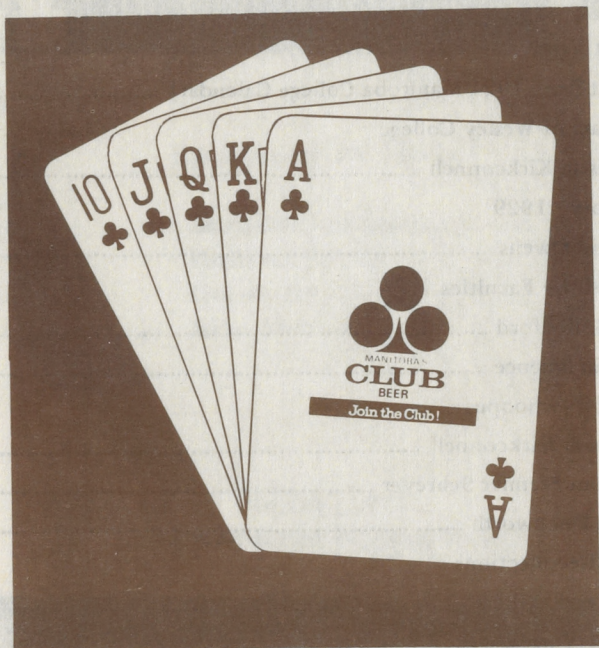
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WHEN YOU
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CLUB...



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IT'S
A BEER!



The First Years



Manitoba College, the first Presbyterian College west of the Great Lakes, was the child of the Scottish pioneers whom Lord Selkirk settled on the banks of the Red River in 1815. For three years James Sutherland, an elder of the Church of Scotland, guided the spiritual life of the settlement, till his forcible removal in 1818 by the Nor'West Company. In 1851 the Rev. John Black was sent by the Presbyterian Church of Canada as the first ordained minister of this Highland settlement, which during the intervening thirty-years had retained its Presbyterian character.

Convinced that the Presbyterian cause could not prosper unless it had a college of its own in the West, Mr. Black urged that steps should be taken towards starting such an institution. A provisional board having circulated a prospectus throughout the Province of Manitoba in the fall of 1870, secured such support for the scheme that in 1871 the General Assembly granted their petition at Quebec and sent out the Rev. Prof. George Bryce, M.A., as its first professor.

During the winter of 1871-1872 the College found accommodation for its seven students for the first two months of the session in the famous Kildonan School, of which Mr. D.B. Whimster was the teacher, and later in the house of Mr. Donald Murray, not far from the Kildonan Manse. During the following summer of 1872 the Rev. Thomas Harr, M.A., joined Prof. Bryce, and classes were carried on in the new log building which served as college and residence from 1872-1874.

By the decision of commissioners of the General Assembly, Rev. Dr. Cochrane and Dr. Ure, the College was moved from Kildonan to Winnipeg in the fall of 1874 and was located on the east side of Main near the C.P.R. station, in Mr. Munro's house. Through the efforts of the Rev. James Robertson, later Superintendent to the Western Mission Fields, sufficient funds were secured to purchase the Franklin House on the corner of Main and Henry, where now stands the Bell Hotel.

From 1875-1882 this frame building was the house of Manitoba College. It was during this period that the College became affiliated with the University of Manitoba, which was established in 1877. In the work of founding the University, Dr. Bryce, Dr. Hart and Dr. Robertson took a prominent part, along with Archbishop Machray, Archbishop Tache and Consul Taylor. The first graduate of the University, Mr. W.R. Gunn, was a student of Manitoba College.

The old site on Ellice Avenue was purchased from the Hudson's Bay Company in 1881, during which year the Marquis of Lorne laid the cornerstone of what was the front part of the building. As the new structure was not completed till the autumn of 1882, the Winnipeg School Board granted the College the use of the Louise School for the winter session of 1881. This building stood on the north side of Market Street one block east of Main Street.

Previous to 1883, Manitoba College was an Arts College exclusively, though, with the help of Mr. Black and Mr. Robertson, it had been able to prepare men in Theology. During this year, at the request of the Presbytery of Winnipeg, the General Assembly established a Theological Department and appointed the Rev. John Mark King, D.D., as Principal of the College and Professor in Theology.

When Wesley College was founded in 1888, a system of co-operation was inaugurated that has not only been maintained till the present day, but proved to be the beginning of a teaching university, the first start of which was made in 1890 by the co-operation of the Anglican College of St. John's with Wesley and Manitoba Colleges.

To provide for its increasing body of students, the Board made a substantial addition to the rear of the building in 1892. From the spring of 1893 to 1902, the Theological classes were carried on during the summer months, so that mission fields might be supplied during the winter.

From 1911-1919, during the troublous period of University reconstruction and the Great War, the activities of the College were guided by the Rev. Dr. Baird. In 1912 the Board dropped the Matriculation Department, now made unnecessary by numerous high schools in all parts of the Province. The same year it acquired the home of Dr. Patrick and established a residence for women.

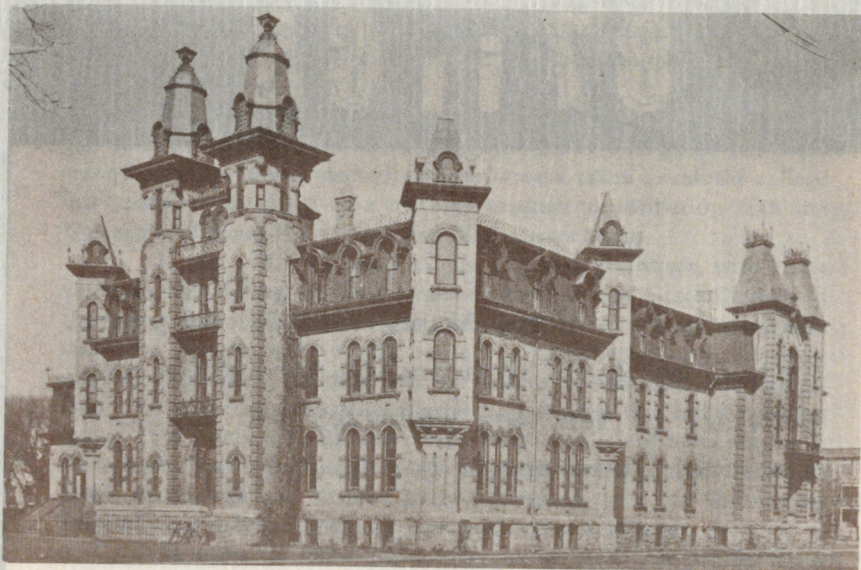
In 1914 the Board transferred its large body of Arts students and its efficient staff of Arts instructors to the University. This step was taken, not because of any financial stringency, but because it was recognized there could never be an efficient University in this Province if the stronger denominations segregated their students in their own Colleges, and further, that there would be no hope of assimilating the children of foreign immigration to Canadian ideals, unless in common classrooms they came in contact with the moulding influences of youth upon youth.

As the social problems of Western Canada assume their acutest forms first in Winnipeg, to help in solving them, the Board created a Department of Social Ethics in 1915, and appointed the Rev. J.W. Macmillan as its first professor.

In 1919, the Rev. F.W. Kerr was appointed to the Chair of Religious Education, a new department established to meet the demands for more efficient religious teaching in School and Church.

During the summer of 1920, the Board secured a fine residence for women on Kennedy Street, opposite the new Government Buildings, and appointed as Dean of Women Miss Edna Sutherland, who had acted as Lecturer in Public Reading and Speaking for the College since 1904.

Manitoba College



'With Turrets Twain and Twain'



The Last Act in 'The Whole World's a Stage...'
(which played at United College 365 days/year)

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Fifty Years of Wesley College

from the article by Watson Kirkconnell (1938)

1. The Pioneer Generation



Wesley College is the legacy of Methodism to the West. The first Methodist Church in the Red River Settlement, erected by the missionary, Rev. George Young, was not built until 1868; and Wesleyan Institute, a college founded in 1873 by the same George Young, closed four years later because of recent developments in provincial education. Methodism did not assume much strength in the West until the main flood of colonization began to flow in the 1880's.

In 1886, the year after the completion of the C.P.R. had begun to accentuate this influx, the original Wesley charter of 1877 was amended, a Board was elected, and steps were taken to call the college into existence by 1888 as a teaching institute in affiliation with the University of Manitoba. In October 1888 classes began.

It was a day of small things. The two professors, with seven students, met during the first winter in the parlor of Grace Church. In the late autumn of 1889, it was intimated that they must 'move on'; and new quarters were hastily rented at 12 Albert Street, a brown-painted, clap-board, building near the present Charles Hotel. So intolerable were these quarters that a move was decided to a brick dwelling house, at the corner of Broadway and Edmonton. Here, after necessary renovations had been completed, the College carried on from 1890 to 1895. Meanwhile the student body had grown to 83 in the session 1894-95, and the staff had been increased and strengthened.

As early as 1891, plans were being made for putting up a building that would be worthy of the institution and adequate for all prospective needs. The site finally settled upon was an entire city block of five and a half acres fronting on Portage Avenue from Balmoral Street to Spence Street and extending as far north as Ellice Avenue. This incurred an expense of \$12,000.00.

As funds accumulated, work proceeded by deliberate stages. Plans were approved in January 1894, contracts were awarded in March, and the corner stone was laid in June. Work received a set-back three weeks later through the bankruptcy of the Calgary contractor who was in charge of the stone-work. The masonry was not completed until August 1895, and it was January 6th, 1896, when the student body moved into its new quarters.

At that time it was probably the finest educational building in Western Canada, and is still a structure to be proud of. Built of sandstone from the quarries near Calgary, it is four stories high, roughly triangular in ground plan, with a conical tower surmounting each of its three corners. The tallest of these, 130 feet in height, is at the south east corner. The lowest is on the northwest corner, in the rear. The architects, George Brown and Frank Peters, gave the structure a predominantly Norman flavour, from the imposing semi-circular arch over the main door-way to the conical donjon-roofs of the corner-towers. In this new home, the student body had at least an opportunity to develop a fully-rounded programme of extra-curricular activities. The school flourished.

II. A Period of Transition (1903-15)

The turn of the century brought a new phase with the emergence of the University of Manitoba as a teaching body, for a rising tide of centralization set in from which Wesley, as an Arts college, barely escaped with its life.

In 1907 a Royal Commission of seven men was appointed to advise the government as to policy for the University as a teaching institution, but the report, rendered in 1910, was hopelessly divided. Two men, Sir James Aikens and Monsignor Cherrier, recommended an examining and degree-conferring university of federated colleges, of the type that had existed in the past; Messrs. J.D. Cameron and W.A. McIntyre urged that the University should provide all instruction and assume all direction, having the colleges in outer darkness; while Rev. J.L. Gordon, Mr. John A. Machray, and Dr. Gilbert Wilson proposed a middle course, with control by a Board of Governors appointed by the Province but with full co-operation by the colleges in the academic side of the work.

To complicate the situation, it has been creditably reported that Premier Roblin suggested the bestowing of university powers on the individual colleges. Little resulted from the reports except confu-

sion and indecision. In 1909 Professors had been appointed by the University in such departments as English, History, and Political Economy, but it was not until 1913 that the first president of the University was appointed in the person of Dr. James A. MacLean, who regarded the concentration of all Arts work under his hand as a primary duty.

Almost from the beginning, there had been co-operation in staff between the closely adjacent colleges, Wesley and Manitoba. By 1913 inter-college co-ordination had gone so far that for one academic year the two actually operated as 'United College', under a joint Board of Governors, although there was as yet no change in their charters.

President MacLean in 1914 urgently suggested that the colleges give up all Arts instruction. Under pressure the Wesley College section of the United Board agreed. It had apparently been understood that former Arts students of Wesley could remain associated with the College for student activities, but in practice it turned out otherwise. So calamitous was the falling off and so vehement were the charges of betrayal that the General Conference in the autumn of 1914 appointed a committee from all over Canada to give advice in the situation. It recommended to the Board of Wesley College that it avail itself of its original charter rights in the matter and resume the teaching of Arts as a college in affiliation with the University. This was carried out in the autumn of 1915.

Meanwhile a problem of classroom accommodation arose. In the College an active 'Collegiate' department had grown up in order to supply matriculation training to probationers and pre-Art students as had not yet completed their high-school education in full. Considerable agitation arose amongst the Arts staff for the segregation of this work in another building, both on grounds of class-room congestion and on grounds of general academic policy. The result was a three storey white brick structure situated just adjacent to the north-west corner of the main building. It is known as 'the Annex' and 'the Matric Building' and was used for classes in the matriculation area from January 1913 until June 1917.

The quality of the work done at Wesley College during its 'Mezozoic' period was of a high standard. Each year brought its creditable quota of university medals and scholarships, but perhaps the most significant evidence of academic distinction lies in the fact that during the decade 1910-1915 the Rhodes Scholarship was awarded to no fewer than five Wesley College students.

III. Recovery and Extension (1913-38)

The 1915 decision to carry on as an Arts institution has never been regretted. Nevertheless the transition from a weakened Arts student body of 131 in 1915 (dropping in 1917 to a scant 82) up to a strong, vigorous Arts college in 1938 of 550 students, was not an easy one. The institution's morale had been shaken by the crisis of 1914-15, the problems of wartime administration were grievous in themselves; and the physical condition of the College had degenerated. The situation demanded all the capacities of a veteran administration, but Dr. Crummy, a charming, unpractical, absent-minded scholar of ripe intellectuality, with a personality that endeared him to students and staff alike, found the difficulties insuperable. He resigned in 1917.

To grapple with the formidable and unpopular task, the Board of the College then brought in Dr. J.H. Riddell. One of his first tasks was to renovate and thoroughly modernize the somewhat delapidated main building, making the property one of the chief beauty spots of Portage Avenue. Dr. Riddell was also successful in almost trebling the College's endowment. With the gradual cut-back of financial contributions by the United Church these endowments became of primary importance in the very continuance of Wesley College.

At the beginning of the Riddell regime, the Arts courses taught in Wesley were roughly as follows: (1) all subjects of the Freshman year; (2) all subjects of the Sophomore year except the sciences; (3) the English, History, Political, Economy and Philosophy of the Third and Fourth years; and certain subjects such as Hebrew, Hellenistic Greek, and Religious Education. Wesley students desiring other courses had to dash over to University classes on Broadway. When the University moved to the municipality of Fort Garry in 1932, it became rather difficult to dash over to their classrooms. Wesley was compelled to accommodate her own Senior students by carrying Classics, Mathematics, Psychology and French (as well as existing options) to the end of Fourth Year.

The 'Wesley' was changed to 'United' by the date of June 8th, 1938, but she should not be allowed to forget her valient, honorable history. The same site, buildings, even some of the same staff still grace contemporary students.

THE COLLEGE BUILDINGS AND SITE: 1938



nited College occupies a whole city block, one side of which lies fronting Portage Avenue. This five and four-tenths acres contains several tennis courts and a large athletic field, which is used early in the session for games, and later as a skating and hockey rink. The front portion contains the buildings. The main building has been occupied since January, 1896. It contains the classrooms, laboratory, office and library. Sparling Hall, erected in 1912, is an up-to-date Women's Residence, thoroughly equipped with all modern appliances. The rooms are large and airy, and thoroughly heated. Here also is located the dining room, in which wholesome meals are served. In the Men's Residence accommodation is provided for 65 men and in Sparling Hall accommodation is provided for 60 women.

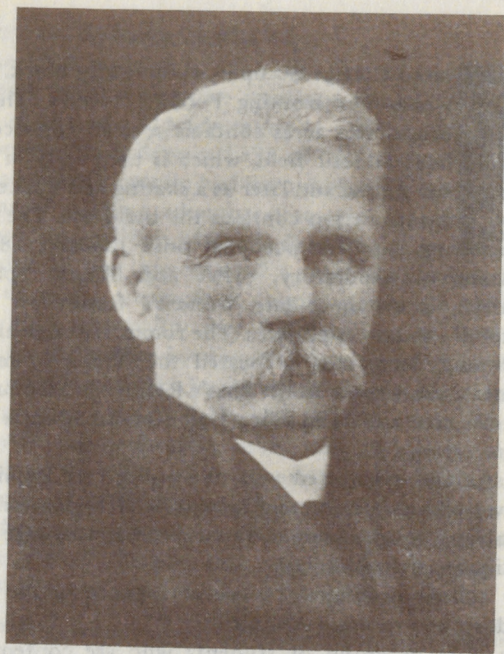
All students connected with the college are required to conduct themselves with propriety, and to observe all regulations.

Gambling, rough conduct, the use of bad language and the use of alcoholic liquors are prohibited.

The college prohibits the use of tobacco in the halls, classrooms, corridors, anti-rooms, vestibules.

Any class or group of students who are contemplating the holding of a party as members of United College must first select an advisor and report such selection to the Principal, or the head of the Faculty concerned. This advisor must be consulted and give his sanction to any arrangement made by the students of the class or group.





Wesley College Library -
March 6, 1928.

jesu Nitsi kimoka,
 Nig Kitapipiksioo,
 Otsitaks - stoohtsipoog.
Otsit sa kioo kũ kayegp. —

first verse of "jesu, lover of my soul"
 translated into the Blackfoot
 language, by your friend
John Maclean.



VALEDICTORY - 1929

by David Owens



It is my privilege to say a few words of farewell on behalf of the Graduating Class of the year 1929. I am deeply sensible of the honor which has thus fallen to my lot.

If you will permit me to repeat the hackneyed saying that college bred means a four-year loaf, I should like to add that we who have come to the end of the loaf, find it very hard to swallow the last crust. It is by no means infrequently that we hear members of the graduating class commiserating with one another on their approaching exit into post-graduate life.

Perhaps our regret is partly due to the extremely pleasant things that are being said about us. Frankly, in the heat and moil of student activities, we did not know how highly you regard us, and we begin to be saddened by a lively sense of your loss.

You will, however, be consoled by the excellencies of Class 'Thirty, which, by the by, is an extremely good class, and therefore a very fair runner-up of Class 'Twenty-nine.

... Then how shall we forget the faithful example of Mr. Udell's attendance at morning chapel? I protest that I shall never sing
"Faith of our fathers, living still,"

or

"Number four hundred and twenty-two"

without seeing Mr. Udell officiate at the piano, and this in spite of his one lapse into the dubious character of Mephistopheles!

Dramatic activities also will not be forgotten. Miss Bradley will recall her "dish of tea" and my impolite, but strictly stage expletive in that connection. Miss McCurdy and Miss Maunders will always remain in "The Romantic Age," as far as we are concerned, and Miss Spence will continue as a charming Venetian flower-girl. Then of course, there were the stunts of hectic memory, in which willynilly we crowded the stage completely with the entire rout of the 'Twenty-niners!

But above all, we have been allowed to grow. We do not forget what our college has done for us. It has given us opportunities to develop our minds thus. We have trained them, not with formal logic perhaps, but by applying them to various problems. In the chemistry lab., we have achieved the results indicated in the hand-book, but have had to puzzle hard to explain why. In philosophy we have had to think hard, and often we have failed to "think through" its problems. But to have used our minds honestly and earnestly is to have grown in stature, irrespective of the formal result of our thinking. Also, we have had to forego our prejudices which is a sovereign remedy for the mind that is not free. In economics we have found it necessary to study socialism coolly, and protectionism apart from the family tradition. In English and History, we have learned, among other things, to be free from the tyranny of the printed page, and from the bondage of received opinion.



History of the Faculties...Theology, Arts and Science and Collegiate

by Dr. A.G. Bedford



When the Presbyterian Church in Canada sent Rev. George Bryce West to the new province of Manitoba in the spring of 1871 to found a college, its intention was that the institution become, primarily, a place of preparation for candidates for the ministry. In the pioneer West, of course, it was recognized that a general education, which prepared individuals for other professions, would have to be given as well, and thus the small group of students who gathered in the upper floor of a house in Kildonan owned by R.H. Murray on November 10, 1871 found themselves being introduced to Mathematics, Science, English and other fundamentals of a high school education under Dr. Bryce. The "College of Manitoba" had been formally established in October, and with it the earlier work of Dr. John Black, James Nisbet, and David B. Whimster had finally borne fruit.

In 1872 the Rev. Thomas Hart arrived to give instruction in Classics and French, and for a decade he and Dr. Bryce taught each year a growing number of students, assisted from time to time by junior tutors and by fellow clergymen, such as Dr. Black and Rev. James Robertson, the first minister of Knox Church. By 1874 three young men had completed the necessary preparation for the study of Theology, and the General Assembly granted permission for them to be taught in the West but at the same time warned that it was "in no way sanctioning the establishment of a Theological Seminary in Manitoba." In 1877 a number of students were prepared for higher study in various fields in Arts and Science, and the Presbyterians joined the supporters of St. Boniface and St. John's Colleges in demanding the formation of a "University of Manitoba" in order that students in all three colleges could proceed to a university degree. The result was the establishment by legislative action of the University of Manitoba, and a general four year programme of studies was set up, comprising the preliminary year, the previous year, and the two senior years, with the senior work offering honours options in a number of disciplines. Three years later Manitoba College produced the first graduate of the new university, William Reginald Gunn, in the Natural Science Honour Course. The faculty of Arts and Science in Manitoba College had been established.

Agitation for a full faculty of Theology continued, and in 1883, when five students had actually completed the usual subjects of a theological course, the General Assembly responded by establishing a faculty, and appointing Rev. John Mark King Professor of Theology and first Principal of Manitoba College. His coming also marked the opening of the new spacious and permanent home of the institution on Ellice Avenue, completed the previous autumn at a cost of \$40,000. The work of both faculties was now carried on by the three professors, joined on a part-time basis by Rev. Andrew B. Baird in 1877 (full-time from 1891 on), and various tutors who gave preparatory instruction. By 1900, Manitoba, with four full professors, had become the leading institution in the University in terms of students numbers and its faculties of Arts and Theology were firmly established.

Meanwhile the Methodists, largely under the leadership of Rev. George Young who had arrived in the West in 1870, and who had opened the first Grace Church in September, 1871, had established a school for secondary education in 1873, known as the Wesleyan Institute and headed by Rev. A. Boverman. The Institute, which was later described as "Wesley College" in embryo", ceased operations in 1877 in acknowledgment of the fact that the province had by then established a larger number of public schools, but its brief existence was partly responsible for a "Wesley College" receiving a charter as part of the University Act of 1877. Nine years later, under the leadership of Rev. Andrew Stewart, President of the Manitoba and North-West Methodist Conference at the time, and such men as the Hon. C.P. Brown, the Hon. J.A.M. Aikins, and J.H. Ashdown, the charter was activated, funds were raised, and in 1888 Wesley College was opened as an Arts institution leading to Theological Studies. Rev. J.W. Sparling of Kingston was appointed as Principal (he was unable to come permanently until a year later), and R.R. Cochrane, in Mathematics and Physics, and D.J. Laird, in Science and Moderns, were secured as the first professors. Wesley's Arts Faculty had been established, though with only seven students that first year, and in 1890 her first two graduates in Arts, John D. Hunt and Miss Bertha Earle, received degrees. In 1889 Principal Sparling and Rev. Andrew Stewart became active in Theological teaching, and were joined in 1892 by Rev. J.H. Riddell. In 1893, Professor W.F. Osborne was added in French and English, and the group of six professors formed Wesley's Arts and Theological faculties through her first decade. In January, 1896, students and faculty moved into a magnificent and spacious permanent home on Portage Avenue at Balmoral, and by 1900 Wesley was approaching Manitoba College in size and reputation with a student body of 145.

In both institutions the Arts and Theological faculties grew steadily in the years leading to the outbreak of the Great War in 1914. In Manitoba Dr. King died in March, 1899, and his successor, Dr. William Patrick, arrived from Scotland to head the institution until his own death in 1911. During those years the teaching of Theology was strengthened by the acquisition of Dr. E.G. Perry in Old Testament and Greek and Hebrew in 1905, and Dr. J. Dick Fleming in Mental and Moral Philosophy in 1906, two scholars who were to remain with Manitoba College until its absorption into United College in 1938. Arts, meanwhile, continued to be led by Prof. Bryce and Hart until 1909, after which W.F. Clark, who had joined the faculty shortly after his graduation in 1892, William Tier, who had arrived in 1903, and A.M. Bothwell, who came in 1909 from Queen's, took over the reins in Classics, Mathematics, and Moderns. Splendid assistance was also given for a decade by Miss Lorraine Duval ('97 Manitoba) in Modern Languages. The College itself was led by Dr. Baird as Acting Principal from 1911 until the appointment in 1919 of Dr. John Mackay.

The Wesley faculty also underwent changes in the pre-War period. Dr. Laird and Dr. Cochrane moved to the University campus in 1900 and 1904, respectively, as the University finally gained permission to teach and a faculty in Science was established. J.H. Riddell was appointed by the Church to Edmonton in 1903 to found Alberta College. To replace them came N.R. Wilson (Mathematics) and A.B. Haeley (Classics) in 1900. The brilliant G.J. Blewett (Philosophy, Historical Theology) arrived in 1901, as did W.J. Spence (Moderns) and Rev. F.J. Bergmann, who originated the Department of Icelandic Language and Literature in the University by establishing it in Wesley College. 1903 brought R.O. Jolliffe (Classics) and Dr. Salem G. Bland (New Testament and Church History), the most controversial and fiery individual ever to serve on the Wesley faculty. Blewett left in 1906 to join the University of Toronto (he died in 1912) and was succeeded by Dr. James Elliott of Queen's, who continued in Philosophy until 1935. Spence remained until 1910, as did Bergmann, while new appointments included Rev. James W. Melvin (B.A. '06, B.D. '08, Wesley) in 1909, Dr. W.T. Allison (English) in 1910, and Miss M.C. Rowell (Languages) in 1910. Dr. Sparling died in June, 1912, and for the following three years Dr. Andrew Steward served as Acting Principal.

The two colleges produced almost all the Rhodes Scholars during the first years after 1904, when the award was established. The first winner was John McLean '04, of Manitoba, and the second was William J. Rose '05 of Wesley, who returned to teach in his alma mater from 1908 to 1912. Other prominent winners were H.R.L. Henry '08,

J.T. Thorson '10, and E.R. Siddall '11 for Manitoba, and for Wesley, Skuli Johnson '09, Alfred Ewart '12, William Nason '13 and G.P.R. Tallin '18. The quality of these individuals, as reflected in their subsequent careers, attests the strength of the teaching and scholarship which existed in the two colleges in those early days.

The session of 1913-14 found Manitoba and Wesley co-operating in a unique experiment in which they were known as "United College", with a common registration for all students. The following year Manitoba dropped all Arts work forever, in accordance with the policy of the Presbyterian Church, and her prominent professors, including F.W. Clark and William Tier, moved with all students to the new University Arts Faculty, situated mainly on the old Broadway site. Wesley College also dropped Arts in 1914, and some of her staff, such as W.F. Osborne and R.O. Jolliffe, also joined the University. In 1915, however, the Methodist Church's General Conference overruled the provincial body, and ordered the re-establishment of an Arts Faculty in Wesley, in accordance with which teaching was resumed.

The Arts Faculty of the present University of Winnipeg is thus descended from the Wesley-United tradition. After the difficult period of two war-time years, 1915-17, under Dr. Eber Crummy's principalship, Dr. J.H. Riddell was brought back from Alberta to reorganize the College. Under his leadership, and the resurgence of student numbers after the war, Arts experienced a slow but certain growth in Wesley. The years 1917-1938 are often looked upon as the golden era of the institution. In the very beginning, Riddell was fortunate in finding Skuli Johnson and Olafur T. Anderson, already on faculty, to head the Departments of Classics and Mathematics, and they served in turn as Deans of the Arts Faculty, Johnson succeeding Dr. Allison in 1921 and Anderson taking over in 1926 when Johnson accepted the positions of Chairman of Classics in the larger University Department. He was even more fortunate in finding Rev. Arthur L. Phelps in 1921 to join and lead the Department of English (Phelps was joined a year later by Watson Kirkconnell, and for two decades they were to inspire students in English, Theatre and Classics), and the indomitable Arthur R.M. Lower in 1929 to take command of the Department of History. Lower was to bring discipline and high scholarship to his field, and produce a succession of top students for 17 years, many of whom went forth to positions of leadership in Canadian service. There were the leaders in Arts in the Riddell era, assisted in the 'thirties by Victor Leathers in French and David Owen in Philosophy, who arrived in 1931 and 1932, respectively and by Meredith Thompson, a peerless scholar in English who was appointed in 1933, and by Lawrence Swyers, who was appoin-

ted in 1932 and who was destined to lead the Department of Chemistry for over 30 years. And there were others, of course, such as Miss E.D. Bowes, of the Ladies Residence, Louis Moffit of Economics, J.W. Pickersgill who assisted Lower in History throughout most of the 'thirties, R.S. Ritcey in Mathematics, and numerous junior lecturers. But by 1938, when United College was formed, it was clear that one of Wesley's great strengths lay in the sterling quality of her Arts Faculty.

In the years following upon 1914 Theology, of course, continued to be offered in both colleges. In Manitoba, Dr. John Mackay was appointed as Principal in 1919, and his arrival lightened the burden of leadership that Dr. Baird had carried since the loss of Dr. Patrick in 1911 and brought added strength to the faculty. For the last two decades of the College's separate existence, Mackay, Baird, Perry, Fleming, and Rev. F.W. Kerr (appointed to succeed J.W. Macmillan in Pastoral Theology and who remained until 1931) and Miss Edna Sutherland (who instructed in Public Speaking), carried the work, co-operating with the Wesley faculty in the years after 1926 when the two institutions were known as the "United Colleges". In Wesley there were changes. Dr. Stewart, as Acting Principal, led the faculty through the war period, with Dr. Crummy accepting leadership of the entire College in 1915 and Dr. Riddell in 1917. Professors Bland and Irwin were dismissed amidst great controversy in 1917, owing to budget stringencies, and Theology struggled on for a time with only Riddell, Stewart, and Elliott to share the teaching load. After Riddell's re-organization of the College faculties in 1917, Dr. Stewart was named to the position of Dean, a post he held until 1921 when he was succeeded by Rev. A.E. Hetherington ('93, Wesley) who had been appointed in Religious Education two years earlier. Dr. Stewart died in early March, 1925, and Hetherington suddenly in December, 1928. Assistance then came in the appointments of Rev. C.W. Kierstead (Religious Education) and Dr. G.B. King (New Testament and Languages) in 1929. The former was actually an appointee of Manitoba College, which had in 1926, by agreement, assumed the chief administrative responsibility for Theology. Also somewhat later, A.R. Cragg (Arts Psychology) and David Owen (Arts Philosophy) were to assist in the instruction of theological students.

With the formation of United College in 1938, the faculty of Theology was again re-organized. Dr. Mackay had died early that spring as the result of an automobile accident, and Professors Baird, Fleming and Principal Riddell had all retired. Under the general leadership of a new Principal, Dr. William C. Graham, a distinguished Old Testament scholar, who came to United from the University of Chicago, the

mantle of the Dean fell upon Dr. King, who was to become Professor of New Testament and lecture in Church History. Dr. E.G. Perry remained as Professor of Old Testament Language and Literature, and Rev. E.G.D. Freeman was appointed as Professor of Systematic Theology, Pastoral Theology, and Christian Ethics.

Throughout the "United College period" the Faculty of Theology remained a strong and vibrant central force in the institution, training students for the Protestant ministry and offering courses leading to the Testamur in Theology, the B.D. degree, and the S.T.M. degree. Dr. Perry retired in 1941, as did Dr. King in 1946. Professor Freeman succeeded to the position of Dean, and additions from United's own graduates strengthened the faculty when in 1942 George E. Taylor '41 and in 1945 H. Gordon Harland '45, were appointed in Oriental Languages and New Testament Exegesis and in Systematic Theology and Church History, respectively, and in 1947 when Charles R. Newcombe '39 was appointed in Old Testament Exegesis. In 1955 Dr. Graham was succeeded as principal by Dr. W.C. Lockhart, and the new principal shared in the work of the faculty as Professor of Practical Theology. That same year Professor Harland, who had gained a firm reputation as a stimulating and vigorous teacher and scholar, left to pursue graduate study in Drew University, and was replaced by Rev. Joseph D. Fry (B.D. '53, United) who remained for three years. Dean Freeman retired in 1958, and as his successor the College appointed Rev. Robert B. Tillman, who brought a wide experience in pastoral and administrative experience to the post and who was to serve for 10 years as leader of the faculty. With him arrived a distinguished scholar who was to add real strength to the field of Systematic Theology and Church History, Dr. Kenneth M. Hamilton.

The decade of the sixties brought changes for the theological faculty. For over 40 years the faculty had enrolled annually an average of two dozen students, although the graduating classes had occasionally been quite small. But the sixties brought a consistent falling off in candidates for the ministry as the mood of the nation, and especially of the student generation, entered a period of restlessness and uncertainty and of rejection of orthodox and traditional ways. Enrolments fell across the country, and finally, in 1967, the United Church began to take a hard look at the number of institutions it was supporting, and out of a series of studies developed a plan whereby all undergraduate theological study in the prairie provinces, leading to the B.D. degree, would be centered in Saskatoon. In the new scheme, which begins to take effect in the autumn of 1971, the University of Winnipeg, which contains the finest theological library west of Toronto, will become the

centre of graduate study and of special types of training required in the modern outreach of the Church. The seventies will thus see the Faculty of Theology facing a new and special challenge. Recent changes have seen Professor E. Bradley appointed in 1967 in Practical Theology and Dr. George E. Taylor succeed R.B. Tillman as Dean in 1968.

When United College was formed in 1938 her Arts Faculty, which she had inherited from Wesley alone, numbered 450 students and 16 professors. Today, "United College", which name designates the Arts and Science Faculty in the University of Winnipeg, comprises 4,500 students (3,000 of whom are registered for regular day-time lectures, while the remainder take work in the evening division) and 180 professors. At first growth was slow, owing to the major disruption caused by the Second World War which persisted throughout the first third of Dr. Graham's administration. In the spring of 1945, which saw the return of peace to Europe, registration in the faculty had risen only to 500. The four years following, marked by a special summer session for veteran students in 1946, and generally the return of large numbers of service personnel to university as they resumed civilian life, found registrations rising dramatically to a high of 1063 in 1949-50. The pressures upon teaching space in the one building available for the purpose on the campus (the present Wesley Hall) were incredible, but somehow a way was found. Those were the days when space was rented in the Army and Navy "beer hall" south of Portage Avenue and in the basement of Elim Chapel, and when a temporary "skating shack" beside the Wesley Park rink was fitted up as a classroom.

In the autumn of 1949, with again virtually only "regular" students in attendance, the total number in Arts and Science fell to 500. Through the fifties this number rose slowly, and in September, 1959, stood only at 923. The decade of the sixties, however, brought the "baby boom" generation into university age, and in 1967 the Faculty found itself struggling with a registration of over 2400. A more steady and predictable increase since has raised the figure for regular classes to 3,000.

Meanwhile, back in 1951 began a movement which in the present day has grown to represent a third of the Arts and Science registration. In that year Professor Clifford J. Robson, in response to a special request, and with permission of the College Senate, offered a course in Second Year Psychology in the evening. Suddenly individuals engaged in full-time work, chiefly teaching, discovered that it was possible in a time other than the regular Winter Session and the Summer School to study university work and build credits toward a degree. The next year the experiment was repeated. Requests came for other

courses, and soon it became apparent that a plan designed originally to meet a temporary need of a few was in universal demand as a permanent scheme to meet the needs of many. Today United College offers a total of 52 courses in 17 different disciplines to a registration of 1,500 students in an Evening School which has long since become recognized as a regular part of the university calendar.

The 17 years of Dr. Graham's principalship and the 16 of Dr. Lockhart's have brought many changes to an Arts teaching faculty which has grown to more than ten times its size in 1938. Olafur T. Anderson continued to lead the Faculty as Dean and serve as Head of the Department of Mathematics until his tragic death in an automobile accident in October, 1958, at which time he was beginning his 42nd consecutive year in full-time teaching in the institution. Through election by the faculty and appointment by the Board, Dr. Gordon Blake, who had chaired the Department of Economics since 1948, succeeded to the position of Dean. In 1960 he was followed by Dr. E.D. Eagle, who had joined United in 1940 as a successor to Watson Kirkconnell in Classics, and in 1968 he, in turn, was succeeded as Dean by Dr. John Clarke of the Department of Psychology. Both Dr. Blake and Dr. Eagle continue to teach and to act as Chairmen of their respective Departments. Arthur L. Phelps remained until 1945, when he resigned to join the CBC in Montreal (two years later he was back teaching, in McGill). Dr. Meredith Thompson resigned the following year, as did Dr. A.R.M. Lower in History, and it seemed that an era was ending. But new scholars were to arrive. The Department of English was bolstered by Robert N. Hallstead in English, who arrived in 1946 and who was to remain until his death in 1967 and to build a reputation as one of its finest teachers while serving under Chairman Dr. Millar McLure (1949-53) and Dr. Walter E. Swayze (1953-present). History found a new leader in Dr. J.H.S. Reid, who remained until 1959 when the present Chairman, Dr. H.V. Rutherford, was appointed. Three survivors of the Wesley period continued as stalwarts and as Heads of their Departments in United College: A.R. Cragg in Psychology, who was succeeded upon his retirement in 1954 by Clifford J. Robson (Wesley '38) who, in turn, continued in that position almost until the moment of his death from illness in 1970; Victor L. Leathers in French, who surrendered the Headship to Dr. J. Dixon in 1968, but who continued to teach until his retirement this spring; David Owen in Philosophy, who, like Dr. Leathers, yielded the Headship three years ago (to Professor Victor Shimizu) and who also remained to lecture until this spring; and Lawrence A. Swyers in Chemistry, who continues to lead the Department. In Physics, Professor James F.K. Duff, who joined the

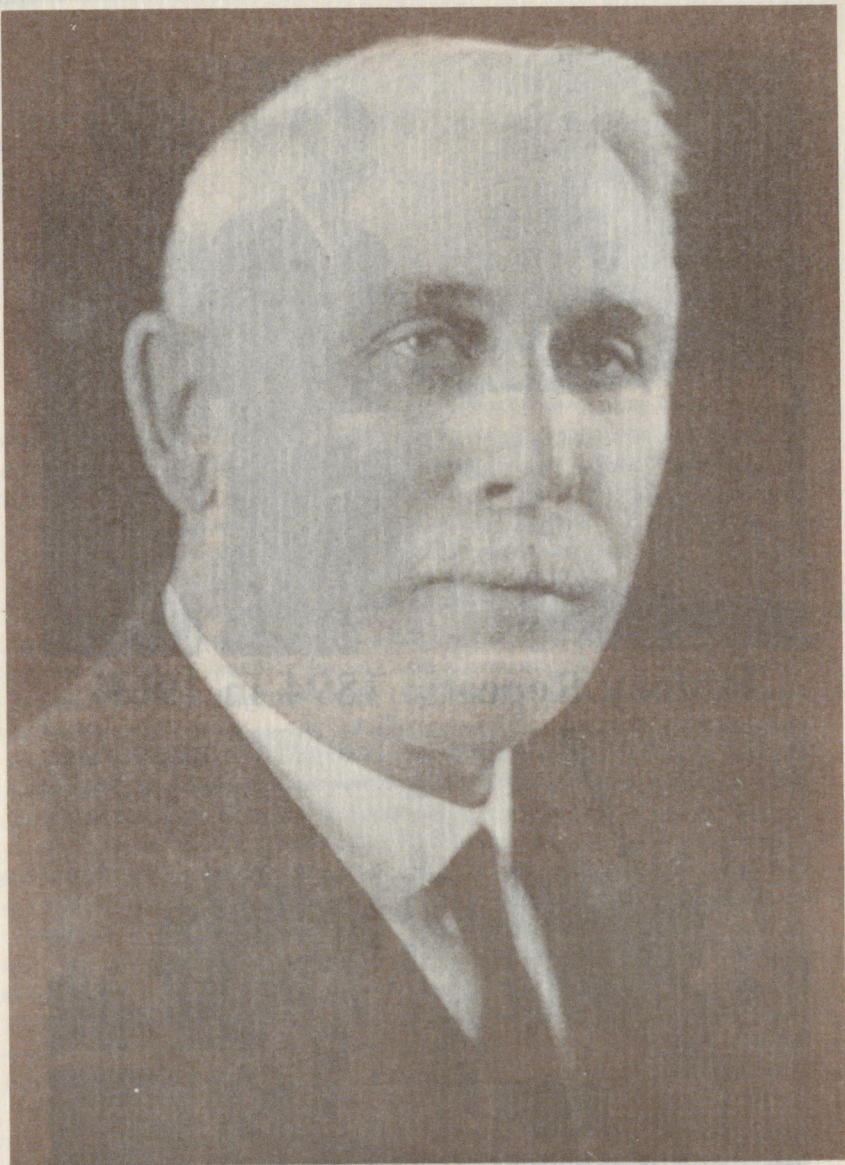
Department in 1947, has directed studies therein since 1953. Dr. J. Thiessen, since 1961 has brought solidarity to the Department of German, as has Rev. Carl J. Ridd since 1966 to Religious Studies. And since 1958, Mathematics has been directed by one of United's own graduates, W. Crawford Campbell '46, who was appointed immediately upon graduation.

The years of growth have also brought new offerings. For almost a decade after United was formed, Professor Owen carried all the work in Sociology in addition to his regular work in Philosophy (where he had been a one-man Department since Dr. Elliott's death in 1935). Gradually, however, the Sociology Department gained in numbers and received a separate appointment, but it was not until 1956 when Dr. William A. Morrison arrived from Harvard that the discipline began to gain genuine strength and prestige. By 1965 the Department had grown to the point where Anthropology was detached from it, and given departmental status of its own under John Steinbring. Both are now flourishing departments with growing staffs of their own. Geography was added as an academic discipline in 1953, and under a number of directors had grown to become one of the University's most exciting ventures, with modern facilities second to none. Dr. R.A. Wardle, who for many years served as Chairman of the University of Manitoba Department of Zoology, established a similar Department in the United College, and in 1962 Professor John Conroy succeeded him as Head. Another step forward came in 1962 when, in response to pressing student demands, Senior Division (that is, the work of the two senior undergraduate years) offerings in Science were established in Chemistry, Physics, and Zoology for the first time. The new courses mean that students could obtain degrees in Science as well as in Arts, and the Faculty truly became an Arts and Science Faculty. And in 1968, special training in Theatre and Dramatics began to be offered, as part of the English programme, and quite quickly has become, perhaps, the most exciting development in the life and attractions of the University of Winnipeg.

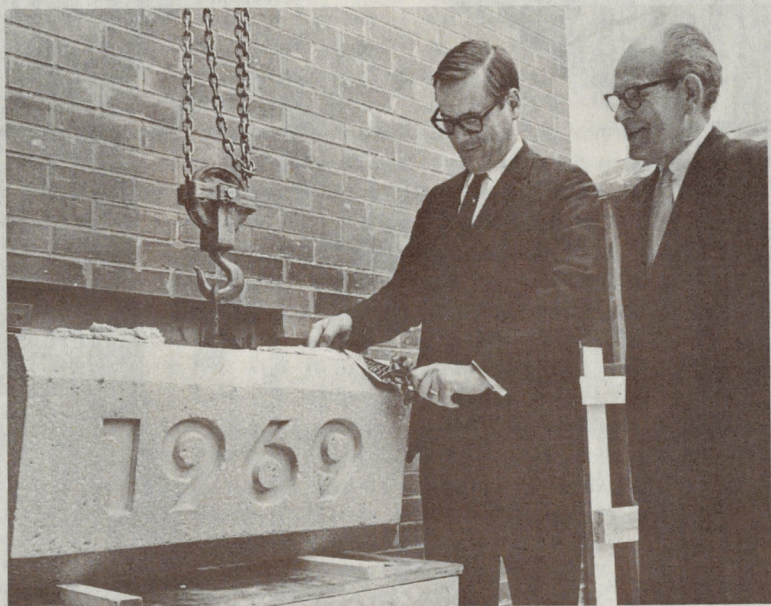
The third Faculty, after Theology and Arts and Science, is the division of Collegiate studies which offers the work in Grades XI and XII. Actually, this faculty is the oldest of all, as both Manitoba and Wesley Colleges had to prepare students at this level for many years in order to make them eligible for study at the university level. Because of this, the faculty was referred to as the "Preparatory Department" up until the time of the First World War. It had been the intention of both institutions to drop such instruction as soon as the schools of the province were sufficient in number to meet the demand, and in the first

decade of the century both spoke of that time as almost having arrived. In 1912, Manitoba College dropped it. Wesley, however, sensing the significance of preparatory work in the pattern of the entire college, continued to offer matriculation, and in 1917, when Dr. Riddell became principal the work was organized as a Preparatory Department with a Dean, Rev. Merodach Green, and a separate teaching faculty. C.N. Halstead succeeded Green in 1924, and in 1930 the faculty was dignified by a change of title to the "Collegiate Department". At about the same time, Grades IX and X were dropped as emphasis was placed solely upon preparation for Junior and Senior Matriculation. Under Halstead's direction the Collegiate acquired a qualified teaching faculty and soon became known as one of the finest schools in the province. Associated with him were John D. Murray (1925-56), Alfred D. Longman (1924-61), Evelyn V. Mills (1930-71), Gladys Pettingell (1928-44, 1953-59), Lorne A. Tomlinson (1944-70), William Rutherford (1946-), Mrs. Patricia Anderson (1946-) and a host of others too numerous to mention. Halstead died in office in 1956 and was succeeded by Lorne Tomlinson as Dean, who was also fated to die in office in 1970. The present Dean is William Rutherford. In the early 1940's the Department became known as the "Collegiate Division".

The Collegiate has been of inestimable value to hundreds, nay, to thousands, of students over the years, many of whom found in it a "second chance", some a "last chance", some an "only chance", to gain precious Senior Matriculation standing. And it is that role which the Collegiate still seeks partially to fulfill. The student who for various reasons, many beyond his control, has been forced to leave school at an early level and then has found that psychological conditions, or limited classroom space, or personal adjustment difficulties have prevented him from enrolling in a regular school, has frequently found himself at home and able to work in Wesley-United-Winnipeg's Collegiate. Instruction has also been given to those especially in earlier days, from the province's northern regions where no higher grades were available, to students from abroad who wished to qualify for Canadian university entrance, and to many who had met with unusual problems. Today, the Collegiate is still open to all the above-mentioned students, and still seems to find its services in great demand. And these have been occasions when its faculty rose to meet the challenge of an unusual situation, such as that of 1945, when, between January and June, the Collegiate, at the request of a number of returning veterans successfully taught the complete Grade XII course to them in order to speed their re-entry to civilian life. The College, and now the University, always has been, and still is, proud of the record of its Collegiate Division.



REV. DR. J. H. RIDDELL
Member of staff 1892-1903. President 1917-1938



History Repeats: 1894 in 1969



Changes in Science

by Lawrence Swyers and Dr. H.M. Hutton



After the founding of Manitoba and Wesley Colleges instruction in the sciences was meager and laboratory work, such as it was, was performed in the kitchens of nearby churches. In 1900 the University of Manitoba, which up to this time existed only as an examining body and a degree-conferring body, erected its first building, a science building, and took over the teaching of science from the several colleges in the confederation.

Around the end of World War I, Wesley College converted its gymnasium, located in the basement, into a room for the teaching of Physics and Chemistry in both the Collegiate and University Divisions. This room was part classroom and part laboratory. In 1934, due to the increase in student enrollment, the student desks were removed and additional laboratory benches were installed. Up to this time there was one instructor teaching Physics and Chemistry in both the Collegiate and University Departments. In 1934 the Science Department increased to two instructors — one for Physics and the other for Chemistry in both Collegiate and University Departments. At the same time the Physics laboratory was moved to the basement of the new library wing, where the Print Shop is now located.

In 1940 a second course in Physics and also a second course in Chemistry were added with no increase in personnel. In 1957 two additional instructors were added — one in Physics and one in Chemistry.

The first major expansion occurred in 1959 with the completion of Manitoba Hall in which the first floor was given over to modern science laboratories — three chemistry, three physics, and one biology. One course in Biology was added with one instructor. From here on expansion was more rapid and the highlights are summarized below.

1963: The Physics and Chemistry Departments increased their offerings to a full sequence of courses which enabled students, for the first time, to complete the B.Sc. programme at United College.

1965: The Chemistry Department introduced a complete

Major Programme.

1967: The Biology and Physics Departments introduced complete Major Programmes. The University of Winnipeg was established as an independent body and the departments were free to set their own courses and programmes.

1969: A complete B.Sc. Major Programme was added by the Geography Department.

1970: A Distributed Major Programme was added in Molecular Biology.

1971: A Nuclear Magnetic Resonance Research Laboratory was established jointly between the Physics and Chemistry Departments. A post-doctoral fellow was employed for a research project with National Research Council grants.

In 1959 there were five instructors involved in teaching six science courses. From that time the expansion has been rapid. By 1971 the number of instructors had increased to thirty-two and the number of course offerings to the equivalent of forty-four full courses.

Similarly there has been a large increase in laboratory facilities to accommodate the increase in the number of science students. In 1959 these facilities consisted of only seven teaching laboratories. When the building presently under construction is completed during 1972 there will be a total of 34 teaching laboratories, 13 research laboratories, and 3 display rooms.

With the staff, laboratory facilities, and equipment available, the undergraduate programme in science at the University of Winnipeg is the equal of any offered throughout the country.



THE WOLF- TYWHOOPUS

The wolf-tywoopus is a beast
To common at our college feast,
And lest the breed should quite prevail
I rid my rage of this sad tale.
Some morns ago I broke my fast
With wolves of the tywoopus caste.
In face and form they looked like men . . .
But, ah! I did not know them then!
For instantly I saw them bilk
Their neighbors of the finest milk
By guzzling down the potion sweet
That should have soaked our shredded wheat.
The loss repaired with some delay,
We turned to munch our chips or hay,
And I began amid the hush
To meditate my morning mush.
I ate three spoonfuls, finished four,
Then found the table in a roar,
For every wolf had cleaned his bowl
As empty as a baby's soul!
Yea, each had gobbled as a cat
Gulps mice in thirty seconds flat,
And gorged in maw but void in mind,
They quarreled with the wolves behind;
Or smote on tumblers with a spoon
Or laughed the bleat of a buffoon.

Amid the din the toast-plate came,
And then my ears perceived with shame
That some with many a muffled damn
Scorned marmalade and howled for jam,
While others in the next brigade
Scorned jam and howled for marmalade.
Among the mob, in solemn wise,
I tried my toast to Fletcherize,
But saw a wolf put out of sight
Two slices while i bit a bite,
And watched another's victuals scoot
Like nut-coal down a cellar-chute,
Whie still another sought to bolt
His coffee like a drunken colt.
And gazing on the awesome scene
I pondered new the food-machine . . .
The mechanism of paunch and liver . . .
Could stand that speed without a quiver.
The anaconda, so they say,
Devours a cow each fifteenth day;
The cormorant its crop can swell
With its own weight of mackerel;
A pair of crows will leave no streak
Of one dead horse within a week;
But wolf-tywhoopuses appal
My survey biological.
In mass of fodder they may lag
Behind the gluts of Brobdingnag;
But if a boast of speed be hurled,
I'll lack our wolves against the world.

Ah, Muse, forgive my frantic word!
Protect my head from hates incurred!
I only fear that I shall starve
Where others swallow ere I carve;
And this had made me dare assail
The manners of the college male.

. . . Timon (Wtsn Krknl)

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CHARTER DAY

Now all men by these presents that the Government of the Province of Manitoba does proclaim Friday, September 15, 1967, as CHARTER DAY at the University of Winnipeg, and in public recognition thereof declares this seat of learning to be duly and properly constituted in its present form according to the Order of the Lieutenant-Governor in Council No. 826/67, with effect from the first day of July 1967.

Done at Winnipeg.

*Signed as President, Manitoba
this 15th day of September, 1967*



Financial Secretary

Doft Rablin

*President of Manitoba
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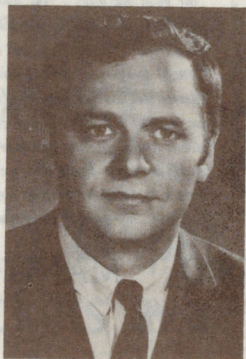
WINNIPEG 1

TO THE FACULTY, STUDENT BODY AND ALUMNI:

The University of Winnipeg is endowed with richness: richness of history, richness of people, richness of academic achievement. In 1971, the year of its centenary, I am especially conscious of this richness as I salute Manitoba's long-standing institute of advanced learning and, simultaneously, the installation of your new President -- and alumnus -- Dr. Duckworth.

Faculty, past and present, and the student body, past and present, have every reason to be proud of the College through its various stages of development and of the University that is the proud repository of this rich history and tradition.

I am certain, absolutely certain, that the future will bring added laurels to this illustrious seat of learning.



E. Schreyer
Edward Schreyer

President Duckworth

by Daly DeGagne

Reprinted from The Tribune



Harry Duckworth doesn't come across like a man who has made important research contributions to physics.

On the other hand, he doesn't seem like the president of an expanding urban university.

Dr. Harry Duckworth, 55, is both, although his easy-going manner does nothing to reveal it. A thoughtful deliberation before he speaks and kindly penetrating eyes help give the impression of a highly approachable — yet nevertheless intense — person who cares about people.

Since he's arrived at the University of Winnipeg where he assumes officially the presendial duties August 31, Dr. Duckworth has gained a reputation for meeting people, wanting to hear what others think and not letting his own position create barriers between people — be they students or stenos.

Indeed, in a recent interview, he commented candidly that "Much of what I think is the result of discussions I've had with other people."

One administration staffer at the university called Dr. Duckworth "truly a scholar and first class administrator."

Dr. Duckworth is one of two Canadians represented in the two-volume work *Modern Men of Science* which contains biographical articles of 846 scientists, 138 of whom are Nobel Laureates. The entry on Dr. Duckworth explains he was able to improve the quality of mass spectrometers, making it possible to determine "with high precision" the atomic masses of molecules. As a result of this, Dr. Duckworth was able to provide evidence of certain sudden charges which occur as atoms join together to form molecules.

Since 1961, when he became dean of graduate studies at McMaster University in Hamilton, where he had taught since 1951, Dr. Duckworth has become increasingly more involved in administrative work. He has been a vice-president of the University of Manitoba since 1965.

Although he enjoys the challenges presented by administrative responsibilities, he hasn't let his scholarship suffer. Last year Dr. Duckworth took a year's leave from the U of M to do work at Laval University in Quebec City.

And he hopes he won't be too busy as U of W president to continue to do some research work.

"I still have a laboratory at Fort Garry (U of M campus). I go out there from time to time and keep in touch with what's going on. There is actually one student who's working for his PhD under my direction."

During the interview, Dr. Duckworth revealed a great liking for the University of Winnipeg. He noted it still had much of the same person-to-person atmosphere which he had appreciated when he attended it in the 30s when it was United College.

"I've been in larger universities in recent years and I'm just astonished by the personal atmosphere that exists here — the informal relations between students and staff."

Dr. Duckworth admitted this atmosphere faced the danger of being diluted as enrolment increases to the 7,000 mark projected by university planners. Maintaining the intimacy within the U of W community must always be a priority, he said.

The new president's attitude toward students is as positive as his feelings for the university itself.

"I concur with the many that feel the university can't operate properly without student participation," he said. "Recently the board of regents added two students to its membership and there's a recommendation that will go to the next meeting of senate that two students be added to senate."

He explained students sat on board of regents committees prior to there being student representation on the board. As committee members "they have been making a very important contribution."

In many ways students are better able to evaluate what is happening within the university than are other members of the academic community, suggested Dr. Duckworth.

"They know about quality of teaching and the relevance of the material that is taught," he said, noting also they are in a position to comment on library, cafeteria, lounge, parking and residence conditions.

"I could go on, perhaps doubling that list. They know about these things in a way members of the teaching staff, members of the board of regents don't."

Without student viewpoints, stressed Dr. Duckworth, administrators would be deciding issues without all the facts. This was the case in the past when the university system was more authoritative and run with a firm hand at the top, he said. He thought the democratization of universities was a healthy phenomenon.

Referring to the present student administration, Dr. Duckworth said it's "working very hard to improve the institution. It's clear attitude of co-operation they have. They're critical of course — but critical in a constructive way."

Asked about the possibility of wiping out student tuition fees, Dr. Duckworth explained "present fees are in the middle . . . It's not free tuition and it doesn't bear much resemblance with the true cost."

"I think myself there should be a system of fees to insure there is some feeling of responsibility on the part of the student — but tied to that there should be an effective system of student aid for those who need help in order to go on in university."

Dr. Duckworth discussed two concepts of university financing which he said were being examined by the federal government.

The first would involve a modification of the existing student loan scheme. Instead of a student starting to repay his government loan when he graduated, he could wait until he was somewhat settled financially. The loan would also be payable over a longer period — perhaps 20 years or life — and the amount actually repaid would depend on the person's ability to pay.

This plan "is being seriously considered by the federal government as an alternative to the present system of student loans," said Dr. Duckworth.

He said he did not know whether the present \$1,000 maximum a student now can borrow would be increased. In view of the length of repayment time being considered, however, he speculated a student would possibly be able to borrow more if the plan was implemented.

The other concept mentioned by Dr. Duckworth involved shifting present federal financial support from the universities to the students. This would mean students would receive large lump-sum amounts.

There would be "the understanding that universities would increase their fees substantially to be more commensurate with the actual cost and the students would simply go to the university of their choice."

Support is highest in Ontario and Alberta, he continued, "and it's not a coincidence these are two well-to-do provinces."

Universities have also been criticized for emphasizing research on the grounds this adds to the cost and takes away from teaching. Dr. Duckworth rejected this criticism.

"I've always viewed research which is done in the university as part of the teaching mission of the university," said Dr. Duckworth. He explained in some subjects — the sciences, for example — a professor needs the involvement which research entails if he is to teach the subject as well as possible. Also, he said, in the case of graduate courses, research is an integral part of the program.

Dr. Duckworth admitted some research isn't motivated by a professor's desire to learn more about his subject but "by a desire of a professor to improve his professional reputation." Although a legitimate concern, thought Dr. Duckworth, it should never be the prime motivation for research done in the university.

Over-involvement in research can create problems, he added. "There are instances where the professors are so interested in their own research they don't devote sufficient time to their teaching obligations."

A good professor, said Dr. Duckworth, "starts with an interest in the teaching. In my view, unless a person is interested in the teaching aspect of a university, there's not much of a case for being at a university."

If a professor doesn't care about teaching, he continued, there are numerous private institutes and government laboratories where research would be his sole obligation.

Dr. Duckworth said he would like the U of W to conduct research programs investigating and seeking solution for community problems. There are experts on the university faculty capable of doing such work, he said. To some extent, the Institute of Urban Affairs is involved in this type of program and is helping the university contribute to the city surrounding it.

The new president felt that the U of W has an obligation to make it easy for people employed in various professions to receive re-training or upgrading.

He felt also the university should help people to use their leisure time in a stimulating fashion by providing easy access to courses of general cultural and interest value. Leisure time is increasing, he said, and it is apparent more and more people are filling part of that time by taking university courses of special interest to them.

Dr. Duckworth was born November 1, 1915, in Brandon, the only child of Rev. and Mrs. Henry B. Duckworth. He was married November 21, 1942, to Katherine Jane McPherson of Winnipeg. They have two children — Henry, who has received a PhD in biochemistry from Yale, and Jane, who is completing a French-major arts program.

Dr. Duckworth received bachelor of arts and science degrees from the U of M in 1935 and 1936 respectively. From 1938 to 1940 he was a physics instructor at United College.

In 1942, he received his PhD in physics from the University of Chicago.

He was elected to fellowship in the Royal Society of Canada in 1954 as well as the American Physical Society. This year he is president of the Royal Society.

This year, Dr. Duckworth was awarded an honorary doctor of science degree from Laval University.

Dr. Harry Duckworth - 1971



RANDOM RECOLLECTIONS

by Dr. Victor L. Leathers



omething light, for variety," the man said when he asked me to reminisce for *The Uniter*. So I stirred up my memories *pot pourri* fashion, as you will see.

I feel able to claim that I have always liked young people, and, at this College, they have given me good cause. It was assured by amiable students who, after our first attempt at staging some scenes from a play on our course, gave me a graceful statuette of an 18th century gentleman along with an amusingly worded certificate. Another kindly gesture came recently when the Student Dramatic Society awarded me a handsome shield, marking twenty-five years association with United College theatre. And a welcome by-product of my plays and operettas has been warm friendships with scores of student players.

Another pleasant memory revives each autumn when older faculty members recall the Freshman serenades. Part of our old-time initiations consisted of going about in groups, under senior escorts, to sing in front of the houses of those professors fortunate enough to live in the more central areas of Winnipeg. Around 7:30 a.m. these favoured folk and their families were hailed by the musical cater-wailings of strangely garbed beings. Cookies and hot chocolate were dispensed, and away went the rabble band to the next house.

Of the approximately four thousand students who passed through my classes only three made me incurably angry. Each one managed this difficult feat in a different fashion, though there was common denominator among them: a staunch resistance to learning anything in my classes. The first offender was not even an interesting fellow, being merely a sullen lump. The second was an artful dodger, putting me (and probably his other instructors) to endless trouble by his valiant attempts to avoid facing up to work and examinations. The third was a bumptious and obnoxious rebel, contributing nothing but interruption and bad feeling to the class which he plagued with his presence. After enduring his obstructionism for some time I finally managed to defuse him completely. No matter what he asked or proposed I simply answered, "you are right." He apparently never caught on, although the other students certainly did.

The even tenor of classes was occasionally shattered by good-natured student-professor rallies. My favourite among these emerged during an discussion of subjunctive forms used after negatives. My illustration introduced a brash stranger in the Dead Horse Gulch saloon who after several drinks announced, "There is nobody in this saloon who can lick me." Nobody having offered to lick him, he continued drinking and widening his challenge to the whole saloon, the town and finally the country. Then, abruptly, the man beside him knocked him cold. When he came round, his first statement was, "Well, I guess I took in too much territory." At this point in my narrative the class was enquired, "What would he have done if a dog had come up and licked him?" to which I retorted, "He would have seized that dog and held him down on the floor to show that he could hold his lick." This from a non-drinker.

Examination marking was generally a serious affair where eye-strain and boredom alternated with outbursts of rage over the ludicrous answers offered by some students. There were occasional smiles.

During my first session here, I helped in the English department and marked First Year papers. One straight-forward little question ran, "Describe Robinson Crusoe's escape from the island." The answer, the tersest I have ever encountered, read: "This chapter was torn out of my book, so I thought I didn't have to read it, but evidently not." Two marks for something or other.

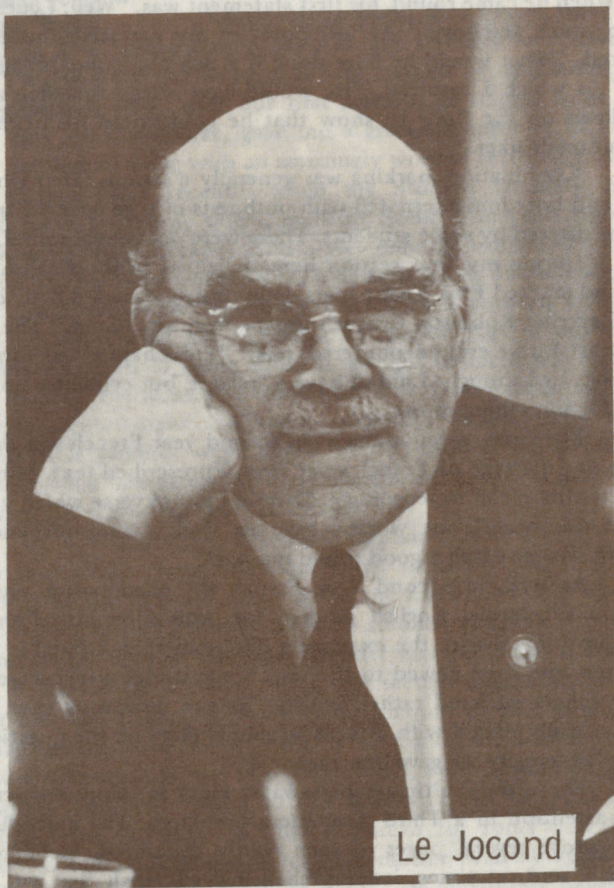
For years, a requirement in second year French was the memorizing of a passage of French verse from a prescribed text. In response to the standard call to reproduce, "twelve lines of verse which you have learned this year," one worthy gave us twelve sonorous lines from *Macbeth*. We gave him a good round mark, O.

As well, in Second Year French the examination always included a substantial English passage for translation into French. To ensure uniform justice the examiners determined an equitable penalty for errors, and then hewed to the line. Some students lost scarcely any marks, others suffered rather heavily. In one disastrous case, a poor fellow actually ended with a mark of minus three on the question. In a burst of generosity we gave him zero.

The utterly ultimate high-water mark in loony answers came to my attention in a Third Year literature paper. The individual concerned wrote several pages of such wildly disjointed, incoherent, inapplicable and, at times, incomprehensible gibberish that we had no idea of what question he was attempting. "But the number of the

question?" you will say. He had, alas neglected to number any of his questions. P.S. He really failed.

So the memories crowd in, of Christmas chapel services, admiring my newly published book, finding in a class of thirty students three girls all called Dorothy Jones, teaching second generation students, hastening from class to see my first born son. But space and the editor both say "No."



Le Jocond

ALAS, POOR YORICK

by Prof. David Owens



In this centenary occasion, surely some memories of happy times past will be in order. They often weren't entirely happy. But as the Roman poet truly said: "Olim meminisse jubivat". Sometime we'll look back on these things and rejoice. The past does indeed take on a rosy glow.

One of these was initiation, fearful and mysterious. We knew it would be painful with hazing and manifold indignities. But as you learned sociologists know, initiation into the group is of great importance, and the poor frosh endured with fear and trembling the vile schemes of the sophomores, who devised new tortures to revenge themselves for what happened to them last year.

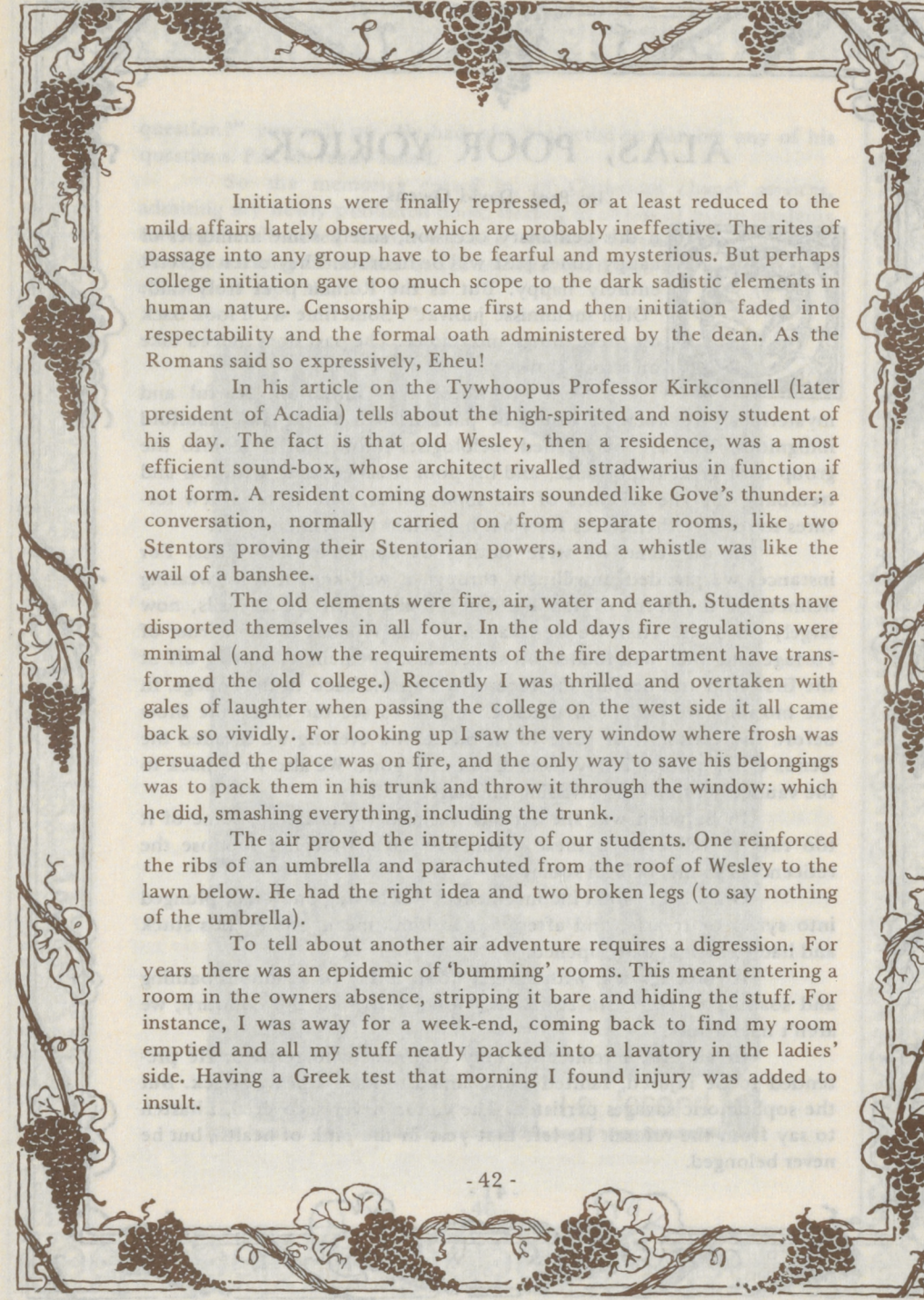
In our time we were victims of numerous indignities. For instance, we paraded unwillingly through a well-known store wearing helmets in the form of familiar but intensely private utensils, now largely obsolete. Then we were taken in our pyjamas to the corner of Portage and Main and loaded on street cars. I remember getting off at the first stop and beating the record in a sprint back to the college. In the morning we had been taken en masse to see the vaudeville show before the censors had gone to work. In the evening we invaded the Venus Cafe, quite suitably named, but now gone. We also went back to the vaudeville, this time invading the stage.

In between was the serious business of initiation, some of it too raw to tell even in these permissive days, though I suppose the reticence is in me, being a square.

One of the worst inconveniences was having one's face plunged into syrup or treacle, and after that to blink meant the eyelids stuck and had to be manually opened.

It took a week, with several hours a day of assiduous bathing and soaping to get clean again. Desmond Morris to the contrary, we aren't naked apes.

In all this, I remember only one man who refused. He pretended to be injured, fainted and claimed to have a heart attack. But the sophomoric savages persisted. The victim never recovered, I hasten to say from the refusal. He left that year in the pink of health, but he never belonged.



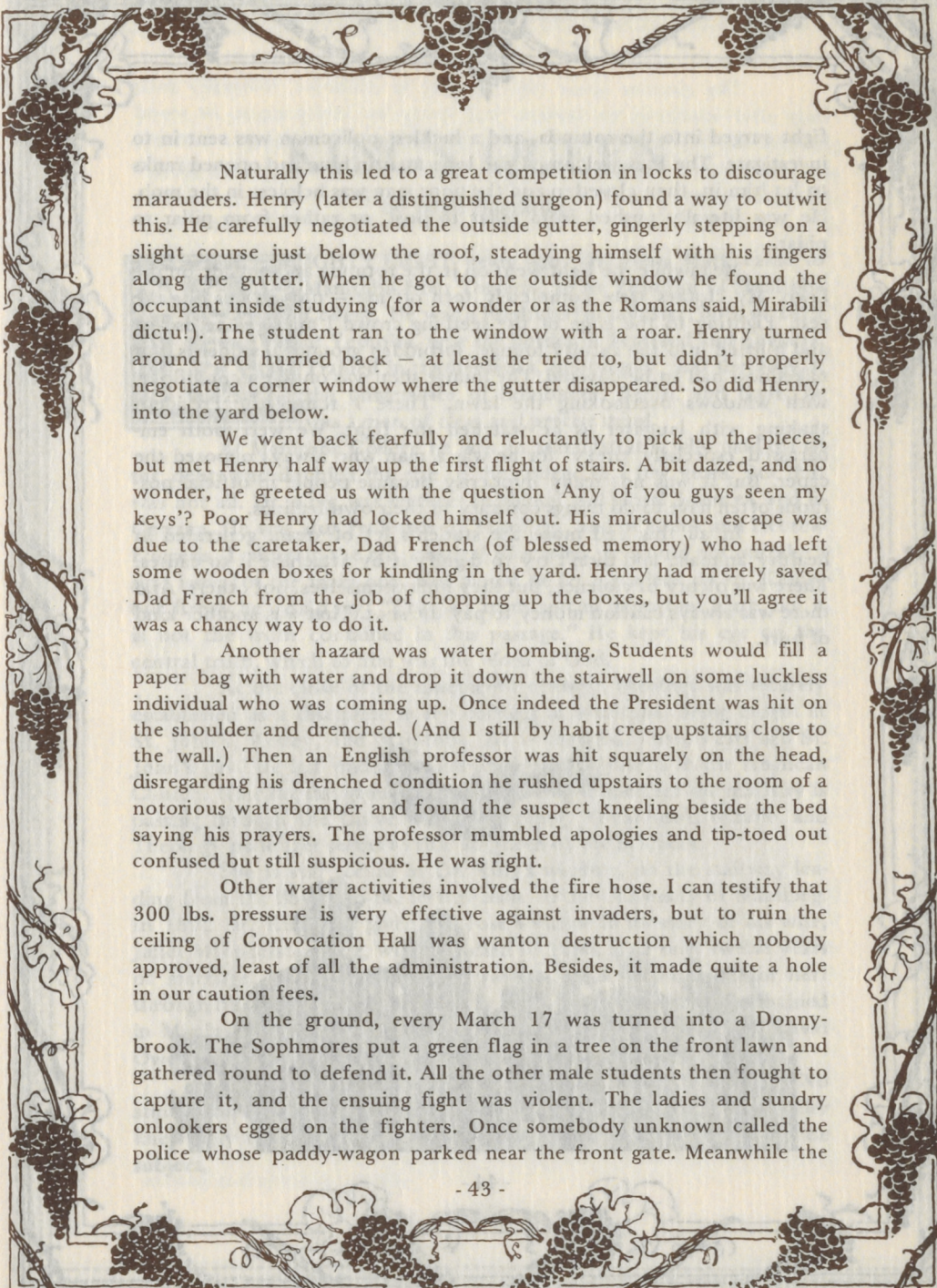
Initiations were finally repressed, or at least reduced to the mild affairs lately observed, which are probably ineffective. The rites of passage into any group have to be fearful and mysterious. But perhaps college initiation gave too much scope to the dark sadistic elements in human nature. Censorship came first and then initiation faded into respectability and the formal oath administered by the dean. As the Romans said so expressively, Eheu!

In his article on the Tywhoopus Professor Kirkconnell (later president of Acadia) tells about the high-spirited and noisy student of his day. The fact is that old Wesley, then a residence, was a most efficient sound-box, whose architect rivalled stradwarius in function if not form. A resident coming downstairs sounded like Gove's thunder; a conversation, normally carried on from separate rooms, like two Stentors proving their Stentorian powers, and a whistle was like the wail of a banshee.

The old elements were fire, air, water and earth. Students have disported themselves in all four. In the old days fire regulations were minimal (and how the requirements of the fire department have transformed the old college.) Recently I was thrilled and overtaken with gales of laughter when passing the college on the west side it all came back so vividly. For looking up I saw the very window where frosh was persuaded the place was on fire, and the only way to save his belongings was to pack them in his trunk and throw it through the window: which he did, smashing everything, including the trunk.

The air proved the intrepidity of our students. One reinforced the ribs of an umbrella and parachuted from the roof of Wesley to the lawn below. He had the right idea and two broken legs (to say nothing of the umbrella).

To tell about another air adventure requires a digression. For years there was an epidemic of 'bumming' rooms. This meant entering a room in the owners absence, stripping it bare and hiding the stuff. For instance, I was away for a week-end, coming back to find my room emptied and all my stuff neatly packed into a lavatory in the ladies' side. Having a Greek test that morning I found injury was added to insult.



Naturally this led to a great competition in locks to discourage marauders. Henry (later a distinguished surgeon) found a way to outwit this. He carefully negotiated the outside gutter, gingerly stepping on a slight course just below the roof, steadying himself with his fingers along the gutter. When he got to the outside window he found the occupant inside studying (for a wonder or as the Romans said, *Mirabili dictu!*). The student ran to the window with a roar. Henry turned around and hurried back — at least he tried to, but didn't properly negotiate a corner window where the gutter disappeared. So did Henry, into the yard below.

We went back fearfully and reluctantly to pick up the pieces, but met Henry half way up the first flight of stairs. A bit dazed, and no wonder, he greeted us with the question 'Any of you guys seen my keys'? Poor Henry had locked himself out. His miraculous escape was due to the caretaker, Dad French (of blessed memory) who had left some wooden boxes for kindling in the yard. Henry had merely saved Dad French from the job of chopping up the boxes, but you'll agree it was a chancy way to do it.

Another hazard was water bombing. Students would fill a paper bag with water and drop it down the stairwell on some luckless individual who was coming up. Once indeed the President was hit on the shoulder and drenched. (And I still by habit creep upstairs close to the wall.) Then an English professor was hit squarely on the head, disregarding his drenched condition he rushed upstairs to the room of a notorious waterbomber and found the suspect kneeling beside the bed saying his prayers. The professor mumbled apologies and tip-toed out confused but still suspicious. He was right.

Other water activities involved the fire hose. I can testify that 300 lbs. pressure is very effective against invaders, but to ruin the ceiling of Convocation Hall was wanton destruction which nobody approved, least of all the administration. Besides, it made quite a hole in our caution fees.

On the ground, every March 17 was turned into a Donnybrook. The Sophmores put a green flag in a tree on the front lawn and gathered round to defend it. All the other male students then fought to capture it, and the ensuing fight was violent. The ladies and sundry onlookers egged on the fighters. Once somebody unknown called the police whose paddy-wagon parked near the front gate. Meanwhile the

fight surged into the rotunda, and a luckless policeman was sent in to investigate. The foes welcomed the lone man in blue and opened ranks to let him in, then closed in and the poor man was helpless in the mob. He was literally pushed from pillar to post, or rather from pillar to pillar.

Meanwhile the fight went on in the rotunda and outside on the lawn. My clothes were completely torn off me — old clothes like the rest. Fighting to the edge of the seething crowd I managed to escape and hurried into the faculty lounge, forbidden ground to students, but nakedness had to be covered. The lounge then was on the second floor, with windows overlooking the lawn. There I found the President shaking with laughter as he watched the fight. We were both embarrassed, especially 'prexy' for he was a man who always opposed the caper. But it was not really hypocrisy because people in official positions often have to do things contrary to their own feelings.

In all this and more the students let of steam generated in healthy animals, and didn't try to dignify it by attaching it to causes. There was plenty of violence, but they hurt themselves, not others. And there was always caution money to pay the shot. That was another kind of hurt.



KING'S QUEEN

by Alice Hamilton



EIGHTY-EIGHT years ago, Dr. John Mark came to Manitoba from Toronto, to be Principal of Manitoba College. He was a Presbyterian minister, born in 1829 at Yetholm, near the border of Scotland and England. Trained in mathematics, philosophy, and theology at the universities of Edinburgh, Berlin, and Halle, he was a man of clear and precise mind.

At Manitoba College he was an administrator who paid off all the debts and doubled the size of the college in a few years. But that was not all. Dr. King was lecturer in Mental and Moral Sciences, and in German. He was also Professor of Theology, and of Greek and Hebrew Exegesis. Trained in the old, classical education, he would not mistake a side issue for the main one. Nor would he let a student do so. Kindly but firmly he would say: "That is a truth and an important truth, but it is not the truth contained in this passage." He kept his eye on the central truth, which to him was the Word of God.

At the close of the nineteenth century, theology was securely established as a discipline in the colleges in Manitoba, being taught at St. John's, Wesley, and Manitoba. All is changed. Three years ago St. John's gave its last undergraduate training for priests in the Anglican Church. Now the last group of students being trained for the ministry is passing through the University of Winnipeg. Royal heads tumble, and Theology no longer seems to rule as Queen of the Sciences.

She is still secure in Dr. King's window, on the stairway leading from the library to the lecture halls, in the University of Winnipeg. In 1892 Dr. King had given this rose window in memory of his wife, Janet Macpherson King, who had died in 1886, after only twelve years of marriage. He knew only one way to speak of his love for her: through his study of God. For almost forty years, the window remained in Manitoba College. When the building was sold in 1931, Dr. David Owen was instrumental in saving the window for United.

The subject that Dr. King gave the glazier was "Theology." No stipulation was made how the subject should be treated. The glazier knew only that he had a large window-opening to fill with a very wide subject.

The circular space was ten feet in diameter. Normally such large rose windows are broken into parts by heavy stone or wood tracery. In this window the designer attempted a compact, intricate design where only the heavy iron supports and the placing of the allegorical figures would separate areas of the subject.

Henry Holiday of London, England, designed the window. By 1892 he was a man whose work was very well known both in Europe and America. He had been for thirty years the head designer of Powell and Sons, the firm that is now famous as the Whitefriars Glass Works. And he (as in the case of this window, as Mr. Alfred Fisher of Whitefriars has affirmed) carried out commissions on his own, at his studio in Hampstead, in North London.

Holiday was born in London in 1839 and died there in 1927. His life corresponded in time to that of Dr. King, but their circumstances were different. Dr. King was a poor boy, born in the Gypsey centre for Scotland, who began his teaching at twelve years, when he taught shepherds' children in a small cottage in Yetholm.

Holiday, on the other hand, was the eldest son of a teacher of mathematics and classics. His mother was Climène Gerber, of Mulhouse, Alsace. Holiday's mother, wife, and daughter were all musicians. Everywhere in his family was evidence of wide and varied interests.

Henry Holiday was educated privately at home. At the age of fifteen he was sent to Leighs School of Art in London. Three years later, in 1857, he was exhibiting pictures at the Royal Academy. This was only three years after Holman Hunt completed his famous "Light of the World" at Keble College, Oxford.

It was through the Royal Academy that Henry Holiday met Holman Hunt, J.E. Millais, and D.G. Rossetti. These three men had formed the Pre-Raphaelite Brotherhood in 1848, when Hunt was 21, Rossetti was 20, and Millais was 19. They thought of themselves as revolutionaries, striking out against "the frivolous art of the day," hating imitation Greek art and, above all, sixteenth century Italian paintings. The Pre-Raphaelites insisted that they had serious ideas to express; that a study of Nature would lead to knowing how to express these ideas; that they must be serious about their art and that, then, they could produce good pictures and statues.

Holiday became a life-long friend of D.G. Rossetti and of Edward Burne-Jones. The three Pre-Raphaelites (Hunt, Millais, and Rossetti) influenced Holiday's work greatly. But it was the friendship with Burne-Jones that diverted Holiday from painting in oils to working in stained glass.

In 1834 (a year after Burne-Jones was born) James Powell had bought the glass works at Whitefriars, on the Thames in London. It was a firm that had existed since 1680 but which had produced only flint glass until 1845. Early in the 1850's, James Powell's eldest son began to collect and analyze old glass. Charles Winston, a barrister and archeologist, helped him. William Morris, Burne-Jones, Rossetti, and Albert Moore all watched with interest. All carried out work for Powells and all of these men helped to revive interest in medieval glass.

D.G. Rossetti made the designs for Powells for the great St. Frideswide window in Christ Church, Oxford. Soon he was too busy, and recommended Burne-Jones to the firm at Whitefriars. He, too, ceased to be their designer in 1862, and recommended Henry Holiday as his successor. From 1863 until his death, Holiday was engaged principally in executing designs for the Powell glass works at Whitefriars. Though Holiday is remembered by most people for his paintings ("The Burghers of Calais" in the Guildhall Museum in London, and "Dante Meeting Beatrice," which is at Liverpool, are two of his best known works) his greatest output was in stained glass.

After 1862 came the many designs for which he was famous. He made seven windows for Worcester College, Oxford. Two of his most famous windows are "The Creation," in St. Saviour's Cathedral, Southwark, and "The Man of Sorrows," given to St. Margaret's, Westminster, by the House of Commons in memory of Lord Frederick Cavendish. In North America his stained glass windows are in the Church of the Epiphany, Washington; in St. Paul's, Richmond, Virginia; in St. Luke's Hospital, New York; in the Children's Hospital, Toronto; and throughout the whole Church of the Holy Trinity, in New York. Everywhere, his work in America is considered his best art.

Holiday enjoyed the challenge of Dr. King's window. He had always, as an artist, expressed his ideas through the relation of colour and form. Stained glass had seemed to him the most perfect medium, even before that of the bas-relief, for dealing with the depth between and behind the superficial. For Holiday a bas-relief, such as the Parthenon marbles, could *suggest* masses of people and horses, moving in relation to each other, yet with distances between them. So glass should be able to *suggest* the relation and the distance between ideas. It would be the artist's problem to solve how this could be worked out. In his book, *Stained Glass as an Art*, Holiday explained how he designed the College window, attempting to establish the distance between man's mental and spiritual worlds.

First, he had to reckon with a ten foot circular space. Such a window, with glass and leads, would weigh about a third of a ton. The mechanical problem of holding so much material in place helped the artist solve his problem. The window could be divided into a circle within a circle. The outer circle would then be divided horizontally through the centre by massive iron bars; it could be divided vertically by two upright iron bars. This would segment the outer circle into six sections, three above and three below the middle bar. The design would now be contained within seven areas, the iron bars clearly defining each area.

Holiday had his knowledge of the Bible, of Dante, and of the Pre-Raphaelite concepts of art to help him deal with his subject. The Pre-Raphaelites had believed that art was not creation for its own sake, but a power to be used in the service of an idea. They also believed that there was something that transcended the visible world.

Allegory is the natural voice for the creator who wishes to speak of abstract virtues. In the guise of a story, that which is beyond the world of nature may be seen in a form of nature. An artist speaks effectively through what the senses apprehend. What is supremely lovely to him may be known in the form of grace and beauty; in other words, through the form of a supremely lovely woman.

Holiday always thought in terms of the relation between the natural and the supernatural. He drew from the nude. When he used drapery, as in this window, the drapery was both to emphasize the beauty of the form, and to suggest the veil that marked the distance between the seen and the unseen.

Dante and the Bible suggested to Holiday the form and the treatment which he should use. Beatrice had been Dante's guide through Paradise. Holiday had painted her in his picture "Dante meets Beatrice" as a serene, powerful woman filled with grace, whose perfection confronted man. In the same way, Theology should face man, as a guide to life. She would be adored by the heavens. Cherubim and seraphim encompass the window.

Surrounding the whole design for the window would be the words of love from 1 Corinthians 13:10 - "Cum venerit quod perfectum est, evacuabitur quod ex parte est" - "When the perfect shall come, the imperfect shall pass away." The figure of Theology would not, itself, bear the threat to the unrighteous of the verses from Isaiah 55, but would bear only the promise of the "exaltatae sunt viae meae a vis vestris" - "As heaven is higher than the earth, so are My ways higher

than your ways." Holiday clearly had the King James translation of the Bible in mind, though for brevity he used the Latin of the Vulgate.

The outer circle of the rose of the University window is divided by heavy iron bars into an upper and a lower half. Each section is self-enclosed but divided into thirds. Within each third there is an overlapping of figures. In other words, the top part of the window is devoted to Faith, Love, and Hope. The lower half of the window carries the allegorical figures of History and Philosophy, of Science and the Arts; the central panel is filled by the figures of the Humble Mind and of the teachable child.

Faith, Love, and Hope are above Theology. Holiday meant that the teaching about God was the explanation, only, of the existing virtues. "By Faith we understand that the world was created by the Word of God, so that what is seen was made out of things that are invisible." (*"Saecula verbo Dei intelligimus aptata esse fide,"* Hebrews 11:3) The command of Love is to love one another, for love is of God, "and he who loves is born of God and knows God." (*"ex Deo natus est, et cognoscit Eum, omnis qui diligit,"* 1 John 4:7) The promise of hope is in answer to the question, who hopes for what he sees? "If we hope for what we do not see, we wait patiently." (*"Si quod no videmus speramus patienter,"* Romans 8:25.)

The voices of Faith, Love, and Hope blend: we believe that the world was made by the word of God; we know God through love; we live patiently in the hope of what is hidden, which is freedom from the bondage of decay and death.

The lower half of the window deals specifically with the promise that God will reveal His ways to those who are not proud. Holiday definitely had "the meek" from the Beatitudes in his mind, though as usual, he quoted from the Vulgate: *"Docebit mites vias suas"* (Psalm 25:9; in the Vulgate 24:9) — "He shall teach the meek His ways." Only those who were not above being taught about God would have much chance to learn anything but facts from History, Philosophy, Science, and the Arts.

Holiday was concerned always with harmony and order. As a creator, he expressed the relation of harmony and order through the relation of colour and form. If St. Paul said that we look to the invisible as "through a glass darkly," seeing only a dim reflection of the superficial, Holiday would affirm that the invisible shines on us with burning force and splendour, through a glass gloriously. He had attempted, for Dr. King, to suggest the depth that lies between and behind the superficial in the world of Nature. He, and Dr. King, found this depth in

Love, that surmounted all that is known and all that is possible to be conceived. He would have us look through these calm Pre-Raphaelite faces of allegory, to mystery, serene and harmonious.



Why the Great Expansion in Religious Studies? by Carl Ridd



he expansion is part of a religious revolution that extends far beyond the university. Let me describe its dimensions.

Five years ago, in 1966, I came to this university to be the first and only faculty member in Religious Studies in Arts and Science. That fall we had 66 students and were the smallest of the university's 19 departments. For a few years previous, thanks to the Theological Faculty, courses had been offered to students in Arts and Science, but average enrolment had been only about 40. The Religious Studies Department was just not visible in the university. The Theological Faculty was busy about its proper job of making ministers, and nothing very concerted was being done to give students in Arts and Science a chance to examine one of the most amazing of man's intellectual adventures: religion.

I remember that first fall very well. Nobody quite knew what I was doing there, least of all myself. Some thought I was somehow connected with the Theology Faculty. Some thought Religious Studies was maybe a kind of glorified Sunday School operation. We had to print leaflets to announce that we were a department like anybody else, and had a rich body of material that required tough, critical intellect to examine and weigh.

I say "we" because in those days of 1966 George Taylor, Ken Hamilton and Charlie Newcombe, strolling down the hall from Theology, still did far more teaching in Arts and Science than I did. My only course in Religious Studies that year was "Religious Quest in the Modern Age." It had 8 students (the last few years it's been over 60). For the first two years I was here I taught most of my time in the English Department. There just weren't enough students in Religious Studies — yet.

But then the figures began to jump like this:

1967	—	139
1968	—	211
1969	—	340
1970	—	443

Is it because our faculty in the Department of Religious Studies is so brilliant that we have had these mind-bending increases? I don't think that's the main reason. I'll come to that in a moment. But first let me brag a bit.

In 1969 Tom Graham arrived on the scene. He was the first break in what could have looked, until then, like a somewhat "safe" and conventionally Christian faculty (though anyone who knows Charlie Newcombe would hardly use "conventional" and "Newcombe" in the same sentence). I think that, in a way, Religious Studies had its real beginning the year Tom Graham came to teach World Religions.

As I write this piece, fall registration for 1971-72 is just over. For the last 5 years we have led the university in percentage increase in enrolment. This year it looks as though our enrolment has increased again.

This year John Badertscher joined our faculty. He breaks the mold a little further — a theologian who's also a social scientist, from a good, tough program at the University of Chicago. We think he can provide a little needed liaison of the university with the Urban Institute too.

And also, this year, Rabbi Melvin Granatstein is giving the first course we have ever offered in Judaics.

The mold of "Christianity only" really is broken. We have a various, competent faculty in the department. We try to emphasize classroom excellence; but one of our members — Ken Hamilton — is also the university's most published scholar.

For me this means, among other things, that it's a very different fall from 1966. We have several outstanding students majoring in Religion; and I can now look out the door of my office in Ashdown Hall and find three colleagues — Graham, Hamilton and Badertscher — adjacent and visible in Arts and Science. George Taylor is busy revamping Theology at the moment, and Charlie Newcombe is off in Wales boning up on archaeology and magic for the year. Who knows? He may return with extraordinary powers.

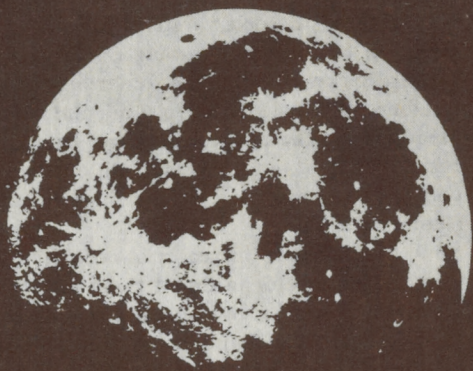
An unlikely thing happened two days ago. It was the first day of registration, and I was signing papers for one of our Religion majors. Discovering that this student intended to teach, yet had only one "teachable" subject on the list of proposed courses, I objected. The reply came back: "I'm preparing to teach Religious Studies in the high school." "You crazy nut," I said, "it's not taught there." "I know," the student said, "not yet. But it has to be, soon, and I'm getting ready to teach it."

That just may prove prophetic — as the old situation, and old arguments, of half a century ago lose their group on Manitoba minds and the new era, with its new needs, emerges.

How does all this connect with other developments out there in the world? What's the *real* reason for this rapid expansion of Religious Studies?

Out in society lately the same religious revolution has been going on that has been going on in universities. Maybe it surfaced in first in Berkeley or maybe somewhere else. But at any rate significant numbers of people began to think and believe that man does not live by bread alone. The hippy, astrology, drug, magic ventures all reflect this basic intuition — though not all, and not always, in well informed or constructive ways. God, after dying sometime in 1963, has been making a comeback.

The sharp increases in enrolment in Religion can be explained very simply: the department came into effective existence precisely at the moment that many sensitive people began to be aware of the need to investigate this important dimension of human life; and to investigate it critically, alert to biases "for" and "against." Such people, many of them, were afraid or unwilling to make these investigations within the established institutions (such as church and synagogue), for they feared — and often rightly — that in such places they might get pre-digested answers. They sought, and seek, reality above all: an honest confrontation of the whole human being with the whole of his experience. And they decided to trust Religious Studies departments to help them investigate, without prejudice, the questions they really wanted to try to answer: "Who am I?" "What, if anything, do I mean?" "What ought our life together to be?"



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